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tendency to destruction; a rapid succession of beings that appear one by one, flourish and disappear; a merely transitory symmetry and momentary appearance of order?"

In the brilliant passages in which Diderot sketches the probability of evolution he appears as a forerunner of thinkers such as Erasmus Darwin in England and Lamarck in France. Transformism only needed the partial scientific confirmation it received from Lamarck and Geoffroy St. Hilaire in the early decades of the nineteenth century, "to pass from the realm of systematic philosophy into that of scientific controversy."

The *Letter on the Deaf and Dumb*, a criticism addressed to the Abbé Batteaux, author of the *Fine Arts Reduced to a Single Principle*, has its interest as a forerunner of Lessing's *Laokoon*, in esthetics. It also contains the idea of a *muet de convention* (theoretical mute), which is closely paralleled by Condillac's Statue in the *Treatise on the Sensations*, published three years after Diderot's Letter. Condillac's treatment of the idea, however, was far more systematic and detailed than Diderot's, and he did not by his own account owe the suggestion of his statue to Diderot.

Diderot, the most German of French authors, as far as his style is concerned, bears translation well. He has been neglected by translators, however, until this edition, which includes all that is of permanent value in his early works of 1751, the date of the Letter on the *Deaf and Dumb*, excluding the relatively uninteresting *Sceptic's Walk*. μ

THE NEW PHILOSOPHY OF HENRI BERGSON. By *Edouard Le Roy*. Translated from the French by *Vincent Benson, M.A.* New York: Holt. Pp. 235. Price \$1.25 net; by mail \$1.35.

This interpreter of Bergson's philosophy is also the author of the article "What is a Dogma?" in the body of this issue of *The Monist*. He is particularly fitted for the present task because though not a pupil of Bergson's he had followed much the same trains of thought quite independently so that when he became acquainted with Bergson he recognized in his work, as he himself says, "the striking realization of a presentiment and a desire." That M. Le Roy has comprehensively grasped Bergson's spirit and conclusions so that the present volume furnishes a valuable *prolegomenon* to the study of the famous Frenchman's thought is attested by the following lines in the Preface in which Bergson himself has set the seal of his approval on the task. M. Bergson wrote to M. Le Roy: "Underneath and beyond the method you have caught the *intention* and the *spirit*. . . . Your study could not be more conscientious or true to the original. As it advances, condensation increases in a marked degree: the reader becomes aware that the explanation is undergoing a progressive involution similar to the involution by which we determine the *reality of Time*. To produce this feeling, much more has been necessary than a close study of my works: it has required deep sympathy of thought, the power, in fact, of rethinking the subject in a personal and original manner. Nowhere is this sympathy more in evidence than in your concluding pages, where in a few words you point out the possibilities of further developments of the doctrine. In this direction I should myself say exactly what you have said." ρ